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THE GREAT

PRESSURES

AND

GRIEVANCES

OF THE

PROTESTANTS

IN

FRANCE.

AND THEIR

Apology to the Late Ordinances made againſt them; both out of the Edict of *Nantes*, and ſeveral other Fundamental Laws of *France*; and that theſe new Illegalities, and their Miſeries are Contrived by the Pop. Biſhops Arbitrary Power.

Gathered and Digeſted by *E. E.* of *Grays-Inn*, ſometime Under-Secretary to the *French* King.

Humbly Dedicated to his MAJESTY of *Great Britain* in Parliament.

LONDON,

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TO THE KING IN PARLIAMENT.

GREAT SIR,

IT *is for the amplyfying of your Name and Dignity, for the Patronizing and Securing of true Religion at home and abroad, and in ſpecial gratitude to my Maſters in the Faith, that I introduce theſe undone* French *Supplicants to Petition and Appeal to your Majeſty and your Grand Council for your Mediation or ſome other Redreſs, which they with all poſſible ſubmiſſion and reiterated Applications, nay with tears of Blood, and with broken Hearts and Backs, have long ſought in vain of that incroaching Monarch that rules and tramples over them: as may appear by theſe following Sheets.*

That which makes them conceive the greater Truſt and Confidence, is certain Titles of your Majeſties, and that particularly of Defender of the Faith, which they hope you will think to fulfil, according as occaſion at home will ſuffer your Prudence to turn your eyes to their Exigencies and the preſent Opportunities abroad.

The Solemn Embaſſies that your Majeſties Proteſtant Predeceſſors ſent thither, for to expoſtulate with the French Kings concerning the illegal oppreſſions of the Huguenots, *contrary to the Edict of* Nantes, (*whereof the Kings of* England Mem. of Rohan. and others. *were held the Guaranties,*) *were allowed and are found Recorded in their own Memoires and Regiſters of State, without the leaſt animadverſion or diſclaim, it being a Privilege that the Kings of this Realm had uſed as their right to practiſe and inſiſt upon; and which we in our days ought by no means to loſe by Preſcription. Now if that King ſhould go about to huff at any Forraign Princes concerning himſelf in this Nature, with the State of his Subjects; beſides the premiſed reaſons, his mouth may be ſtopped with this* argumentum ad hominem. *That he himſelf took the ſame liberty in writing to the Duke of* Savoy *in favour of his oppreſſed Proteſtant Subjects of the Valleys of* Piedmont, *at that time when not only* England, *but* Sweadland, Denmark, *and moſt of the Proteſtant Princes of* Europe *had done the ſame.*

But this Patronizing Spirit for the Proteſtant Intereſt, which was ſo conſpicuouſly famous even in a Woman, a Princeſs of this Nation, was not ſuffered to decay in the hearts of the Engliſh *People it ſelf during that unhappy abſence of your Majeſty from your Kingdom, for amidſt their Civil Diſtractions, they forgot not the right our Nation had to Mediate and ſuccour their* French *Brethren of the Reformed Religion; For, beſides Letters and Meſſages they ſent for their preſent ſolid Relief twenty thouſand two hundred thirty three pounds by Sir* Samuel Morland, *as part of a General Collection made for them throughout* England, *whereof remained in ready Caſh, ſixteen thouſand three hundred thirty three pound ten ſhillings to be improved for them; and we know in whoſe hands this Sum was depoſited at your Majeſties happy Reſtoration, but ſince it is ſo ſcattered, that few knows what is become of it, which is a thing that we humbly beg your Majeſty and Parliament to give order to inquire into, who they were that laid Sacrilegious hands on ſuch an holy offering of the Nations to the indigent members of Chriſt in Foraign Churches. The French Church in* London *have a Procuration to receive it for the* Piedmontoes.

In Fine, both divine and Humane Reaſons do clearly demonſtrate, That what-

The Epistle Dedicatory.

ever temporizing Pseudo-Polititians may insinuate, nothing would (as it is presumed) so much strengthen your Majesty at home and abroad, as to give all possible proofs to your Neighbours, that you roundly and vigorously intend to shew your self The Head of the Protestant Religion, *and that you will appear to be* Defender of the Faith indeed. *And certainly the opposite Interest (God be thanked) does so visibly decay, according to his unsurmountable Decree; That the Protestants are and shall be found to be the best friends and strongest supporters your Majesty may have, did worldly Prudence it self lead one to make a Choice.*

Now the matter of this Book will afford sufficient matter for your Royal Compassion and Protection, and though you see here but a rough draught of their Miseries, and a few of the very many Decrees (which I have by me) that were made against them, yet here is as much as may satisfy your Majesty and the World, that they suffer not as evil Doers; as 'tis plain by the Edict of Nantes *here inserted, and their Plea out of it, and other French Laws.*

France *was sadly distracted and disjoynted within it self for many ages upon this account of Religion, when the Popes Emissaries would never suffer the poor* Huguenots *to live as peaceable Subjects among them, striving (though in vain) utterly to extirpate and root them out. But all their Devices turned to their own shame, and all their other attempts for the setling the Peace of that Nation in any other way, still proved unsuccessful till this healing Edict called of* Nantes *was Enacted by* Henry *the Fourth at that City, whereby the free exercise of Religion in determined fixed Places throughout the Nation with sundry other Priviledges, were allowed to those of the Reformed Religion. This wrought such a general Unity and Harmony and such a blessing from God upon that Kingdom, that both* Popish *Bishops and* Presbyterian *Professors lived quietly together for about a whole Century, till now of late, those proud Prelates not induring any Fellows in the Ministry, and not content with the whole Fleece, will have all the room to dilate their Phylacteries, and so upon several superstitious pretences and jealousies they drew that King to grant those Decrees against Protestants, as oft as he would require Money of their Convocated Clergy. Thus they first of all break the Bonds of Charity and Christian Unity, and afterwards that of the Civil Concord of the Nation, by incroaching upon the Civil Magistrates Power of making and executing of Penal Laws, in their Courts against their Fellow Christians; wherein they are Antichrists Successors, not Christs, nor his Apostles: For his Kingdom was not of this World.*

But may it not then be hoped and humbly offered that the ordaining of such another Edict of Nantes *here in* England, *would in allowing some limited Privileges to the Non-conformists conforming in Fundamentals, (whose Principles are not destructive to Monarchy nor Morality) work the same good effects here as it did in that Country, and prevent those further growing Divisions and Distractions in Church and State. In fine, both we and the* French *Protestants ought in all humble thankfulness to acknowledge the late bountiful relief of your Majesties, for the conveying some of the most indigent Banished* French *Protestants into* Carolina, *and giving them an* Azile *there; but be pleased to consider, that if some course be not taken to protect them, rather where they are, that it seems no greater pleasure can be done to the* French *King nor his Bishops; for by a too considerable transportation of them, the Protestant Interest in Christendom will grow weaker, and the* French *and* Popish *will become by so much the stronger, the Ballance of* Europe *shall not be maintained, which may be your Majesties true Interest and Privilege to preserve; and besides, Religion will be made to flee to* America, *while State-Policy calmly looks on, and inthrones it self in its place: therefore the Premisses, and the finding out any other more fit Expedient, is humbly laid at your Majesties feet, and your Grand Councils Censure and better Deliberation and Resolve,*

By Your Majesties Meanest and Dutifullest Servant and Subject,

Edmond Everard.

THE EDICT; OR STATUTE Granted by HENRY the IV OF FRANCE.

TO

Thoſe of the Reformed Religion of that Kingdom, for the free exerciſes of their Conſciences, in matters of their Religion, &c. called the Edict of Nants, *becauſe Enacted at that City, with the King's Declaration upon the precedent Edicts of Pacification.*

HENRY, By the Grace of God, King of *France*, and *Navarr*, To all Preſent, and to Come, greeteth. Among the infinite Mercies that God hath pleaſed to beſtow upon us, that moſt Signal and Remarkable is, his having given us Power and Strength not to yield to the dreadful Troubles, Confuſions, and Diſorders, which were found at our coming to this Kingdom, divided into ſo many Parties and Factions, that the moſt Legitimate was almoſt the leaſt, enabling us with Conſtancy in ſuch manner to oppoſe the Storm, as in the end to ſurmount it, reducing this Eſtate to Peace and Reſt; For which, to Him alone be given the Honour and Glory, and us the Grace to acknowledge our obligation, in having our Labours made uſe of for the accompliſhing ſo good a work, in which it hath been viſible to all, that we have not only done what was our Duty, and in our Power, but ſomething more than at another time, would (peradventure) have been agreeable to the Dignity we now hold; as in not having more Care, than to have many times ſo freely expoſed our own Life. And in this great concurrence of weighty and perillous Affairs, not being able to compoſe all at one and the ſame time, We have choſen in this order; Firſt to undertake thoſe who were not to be ſuppreſſed but by force, and rather to remit and ſuſpend others for ſome time, who might be dealt with by reaſon, and Juſtice: For the general difference among our good Subjects, and the particular evils of the ſoundeſt parts of the State, we judged might be eaſily cured, after the Principal cauſe (the continuation of the Civil Wars) was taken away, in which we have, by the bleſſing of God, well and happily ſucceeded, all Hoſtility and

Wars through the Kingdom being now ceaſed, and we hope he will alſo proſper us in our other affairs, which remain to be compoſed, and that by this means we ſhall arrive at the eſtabliſhment of a good Peace, with tranquility and reſt, (which hath ever been the end of all our vows and intentions) as all the reward we deſire or expect for ſo much pains and trouble, as we have taken in the whole courſe of our Life. Amongſt our ſaid affairs (towards which it behooves us to have patience) one of the principal hath been, the many complaints we received from divers of our Provinces and Catholick Cities, for that the exerciſe of the Catholick Religion was not univerſally re-eſtabliſhed, as is provided by Edicts or Statutes heretofore made for the Pacification of the Troubles ariſing from Religion; as alſo the Supplications and Remonſtrances which have been made to us by our Subjects of the reformed Religion, as well upon the execution of what hath been granted by the ſaid former Laws, as that they deſire to have ſome addition for the exerciſe of their Religion, the liberty of their Conſciences and the ſecurity of their Perſons and Fortunes; preſuming to have juſt reaſons for deſiring ſome inlargement of Articles, as not being without great apprehenſions, becauſe their Ruine hath been the principal pretext and original foundation of the late Wars, Troubles, and Commotions. Now not to burden us with too much buſineſs at once, as alſo that the fury of War was not compatible with the eſtabliſhment of Laws, how good ſoever they might be, we have hitherto deferred from time to time giving remedy herein. But now that it hath pleaſed God to give us a beginning of enjoying ſome Reſt, we think we cannot imploy our ſelf better, than to apply to that which may tend to the glory and ſervice of his holy name, and to provide that he may be adored and prayed unto by all our Subjects: and if it hath not yet pleaſed him to permit it to be in one and the ſame form of Religion, that it may at the leaſt be with one and the ſame intention, and with ſuch rules that may prevent amongſt them all troubles and tumults: and that we and this Kingdom may alwayes conſerve the glorious title of moſt Chriſtian, which hath been by ſo much merit ſo long ſince acquired, and by the ſame means take away the cauſe of miſchief and trouble, which may happen from the Actions of Religion, which of all others are moſt prevalent and penetrating. For this cauſe, acknowledging this affair to be of the greateſt importance, and worthy of the beſt conſideration, after having conſidered the papers of complaints of our Catholick ſubjects, and having alſo permitted to our Subjects of the Reformed Religion to aſſemble themſelves by Deputies, for framing their complaints, and making a collection of all their Remonſtrances; and having thereupon conferred divers times with them, viewing the precedent Laws, we have upon the whole judged it neceſſary to give to all our ſaid Subjects one general Law, Clear, Pure, and Abſolute, by which they ſhall be regulated in all differences which have heretofore riſen among them, or may hereafter riſe, wherewith the one and other may be contented, being framed according as the time requires: and having had no other regard in this deliberation than ſolely the Zeal we have to the ſervice of God, praying that he would henceforward render to all our ſubjects a durable and Eſtabliſhed peace. Upon which we implore and expect from his divine bounty the ſame protection and favour, as he hath alwayes viſibly beſtowed upon this Kingdom from our Birth, during the many years we have attained unto, and give our ſaid Subjects the grace to underſtand, that in obſervation of this our Ordinance conſiſteth (after that which is their duty toward God and us) the principal foundation of their Union, Concord, Tranquility, Reſt, and the Re-eſtabliſhment of all this Eſtate in its firſt ſplendor, opulency and ſtrength. As on our part we promiſe to cauſe all to be exactly obſerved, without ſuffering any contradiction. And for theſe cauſes, having with the advice of the Princes of our Blood, other Princes and Officers of our Crown, and other great and eminent Perſons of our Council of State, being near us, well and diligently weighed and conſidered all this affair; We have by this Edict or Statute perpetuall and irrevocable ſaid, declared, and ordained, ſaying, declaring, and ordaining;

1. That the memory of all things paſſed on the one part and the other, ſince the beginning of the month of *March*, 1585. untill our coming to the Crown, and alſo during the other precedent troubles, and the occaſion of the ſame, ſhall remain extinguiſhed and ſuppreſſed, as things that had never been. And it ſhall not be Lawfull or permitted to our Attorneys General, nor other perſon or perſons whatſoever, publick or private, in any time, or for any occaſion whatſoever it may be, to make mention thereof, Proceſs or Proſecution in any Courts or Juriſdiction whatſoever.

2. We prohibit to all our Subjects of what State and Condition ſoever they be, to renew the memory thereof, to attaque, reſent, injure, or provoke one the other by reproaches for what is paſt, under any pretext or cauſe whatſoever, by diſputing, conteſting,

conteſting, quarrelling, reviling, or offending by factious words; but to contain themſelves, and live peaceably together as Brethren, Friends, and fellow-Citizens, upon penalty for acting to the contrary, to be puniſhed for breakers of Peace, and diſturbers of the publick quiet.

3. We ordain, that the Catholick Religion ſhall be reſtored and re-eſtabliſhed in all places, and quarters of this Kingdom and Countrey under our obedience, and where the exerciſe of the ſame hath been intermitted, to be there again, peaceably and freely exerciſed without any trouble or impediment. Moſt expreſly prohibiting all perſons of what State, Quality or Condition ſoever, upon the penalties before-mentioned not to trouble, moleſt, or diſquiet the Eccleſiaſticks in the celebration of Divine Service, injoyning of receiving of Tythes, the fruits and Revenues of their Benefices, and all other Rights and Duties belonging to them: and we command, that all thoſe who during the troubles, have invaded Churches, Houſes, Goods, and Revenues belonging to the Eccleſiaſticks, and thoſe who detain and poſſeſs them, to deliver over to them the intire poſſeſſion thereof with a peaceable enjoyment, and with ſuch rights, liberties, and ſecurity as they had before they were deſeized. Moſt expreſly forbidding to thoſe of the Reformed Religion, to Preach or exerciſe their ſaid Religion in the Churches, Houſes, and habitations of the ſaid Eccleſiaſticks.

4. It ſhall be the choice of the ſaid Eccleſiaſticks to buy the Houſes and Structures built upon their ground in profane places, and made uſe of againſt their wills during the troubles, or compell the poſſeſſors of the ſaid buildings to buy the ground according to the eſtimation that ſhall be made by skilfull perſons, agreed upon by both Parties: And to come the better to an agreement, the Judges of the place ſhall provide ſuch for them, except the ſaid Poſſeſſors will try the Title to whom the places in queſtion belong. And where the ſaid Eccleſiaſticks ſhall compell the poſſeſſors to buy the ground, the purchaſe-money if of eſtimation, ſhall not be put in their hands, but ſhall remain charged in the poſſeſſors hands, to make profit thereof at five *per Cent.* untill it ſhall be imployed to the profit of the Church, which ſhall be done within a Year. And after that time, if the Purchaſer will not continue any longer at the ſaid intereſt, he ſhall be diſcharged thereof by conſigning the money to a reſponſible perſon, with the authority of the Juſtice. And for ſuch places as are Sacred, advice ſhall be given therein by the Commiſſioners who ſhall be ordained for the execution of the preſent Edict, for which we ſhall provide.

5. Nevertheleſs the ground and foundation of places uſed for the reparation and fortification of Cities and places in our Kingdom, and the materials imployed therein, may not be ſold nor taken away by the Eccleſiaſticks, or other perſons publick or private, untill the ſaid reparations and fortifications ſhall by our order be demoliſhed.

6. And not to leave any occaſion of trouble and difference among our Subjects, we have permitted and do permit to thoſe of the Reformed Riligion, to live and dwell in all the Cities and places of this our Kingdom and Countreys under our obedience, without being inquired after, vexed, moleſted, or compelled to do any thing in Religion, contrary to their Conſcience, nor by reaſon of the ſame be ſearched after in houſes or places where they live, they comporting themſelves in other things as is contained in this our preſent Edict or Statute.

7. We alſo permit to all Lords, Gentlemen and other Perſons, as well inhabitants as others, making profeſſion of the Reformed Religion, having in our Kingdom and Countreys under our obedience, high Juſtice as chief Lord (as in *Normandy*) be it in propriety or uſage, in whole, moiety, or third part, to have in ſuch of their houſes of the ſaid high Juſtice or Fiefs, as aboveſaid (which they ſhall be obliged to Nominate for their principall reſidence to our Bayliffs and chief Juſtice each in their juriſdiction) the exerciſe of the ſaid Religion as long as they are Reſident there, and in their abſence, their wives or families, or part of the ſame. And though the right of Juſtice or whole Fief be controverted; nevertheleſs the exerciſe of the ſaid Religion ſhall be allowed there, provided that the aboveſaid be in actual poſſeſſion of the ſaid high Juſtice, though our Attorney Generall be a Party. We permitting them alſo to have the ſaid exerciſe in their other houſes of high Juſtice or Fiefs aboveſaid, ſo long as they ſhall be preſent, and not otherwiſe: and all, as well for them, their families and ſubjects, as others that ſhall go thither.

8. In the Houſes that are Fiefs, where thoſe of the ſaid Religion have not high Juſtice, there the ſaid Exerciſe of the Reformed Religion ſhall not be permitted, ſave only to their own Families, yet nevertheleſs, if other perſons, to the number of thirty, beſides their Families, ſhall be there upon the occaſion of Chriſtenings, Viſits of their Friends, or otherwiſe, our meaning is, that in ſuch caſe they ſhall not be moleſted: provided alſo, that the ſaid Houſes be not within Cities, Burroughs, or Villa-

ges belonging to any Catholick Lord (ſave to us) having high Juſtice, in which the ſaid Catholick Lords have their Houſes. For in ſuch caſes, thoſe of the ſaid Religion ſhall not hold the ſaid Exerciſe in the ſaid Cities, Burroughs, or Villages, except by permiſſion of the ſaid Lords high Juſtices.

9. We permit alſo to thoſe of the ſaid Religion to hold, and continue the Exerciſe of the ſame in all the Cities and Places under our obedience, where it hath by them been Eſtabliſhed and made publick by many and divers times, in the Year 1586, and in 1597, until the end of the Month of *Auguſt*, notwithſtanding all Decrees and Judgments whatſoever to the contrary.

10. In like manner the ſaid Exerciſe may be Eſtabliſhed, and re-eſtabliſhed in all the Cities and Places where it hath been eſtabliſhed, or ought to be by the Statute of Pacification, made in the Year 1577, the particular Articles and Conferences of *Nerac* and *Fleux*, without hindering the Eſtabliſhment in places of Domain, granted by the ſaid Statutes, Articles, and Conferences for the Places of Bailiwicks, or which ſhall be hereafter, though they have been alienated to Catholicks, or ſhall be in the future. Not underſtanding nevertheleſs that the ſaid Exerciſe may be re-eſtabliſhed in the Places of the ſaid Domain, which have been heretofore poſſeſſed by thoſe of the ſaid Reformed Religion, which hath been in conſideration of their perſons, or becauſe of the privilege of Fiefs, if the ſaid Fiefs are found at preſent poſſeſſed by perſons of the ſaid Catholick Religion.

11. Furthermore, in each ancient Bailiwick, Juriſdiction and Government, holding place of a Bailiwick with an immediate Appeal (without mediation) to the Parliament, We ordain, that in the Suburbs of a City, beſides that which hath been agreed to them by the ſaid Statute, particular Articles and Conferences; and where it is not a City, in a Burrough or Village, the Exerciſe of the ſaid Reformed Religion may be publickly held for all ſuch as will come, though the ſaid Bailiwicks, chief Juriſdictions and Governments have many places where the ſaid Exeeciſe is eſtabliſhed, except, and be excepted the Bailiwick, new created by the preſent Edict or Law, the Cities in which are Arch-Biſhops and Biſhops, where nevertheleſs thoſe of the ſaid Reformed Religion are not for that reaſon deprived of having power to demand and nominate for the ſaid Exerciſe certain Borroughs and Villages near the ſaid Cities: except alſo the Signories belonging to the Eccleſiaſticks, in which we do not underſtand, that the ſecond place of Bailiwicks may be eſtabliſhed, thoſe being excepted and reſerved. We underſtanding under the name of ancient Bailiwicks, ſuch as were in the time of the deceaſed King *Henry*, our moſt Honoured Lord and Father in Law, held for Bailiwicks, chief Juſtice-ſhips and Governments, appealing without interceſſion to our ſaid Courts.

12. We don't underſtand by this preſent Statute, to derogate from the Laws and Agreements heretofore made for the Reduction of any Prince, Lord, Gentleman, or Catholick City under our Obedience, in that which concerns the Exerciſe of the ſaid Religion, the which Laws and Records ſhall be kept and obſerved upon that account, according as ſhall be contained in the Inſtructions given the Commiſſioners for the execution of the preſent Edict or Law.

13. We prohibit moſt expreſly to all thoſe of the ſaid Religion, to hold any Exerciſe of the ſame as well by Miniſters preaching, diſcipling of Pupils, or publick inſtruction of Children, as otherways, in this our Kingdom or Countries under our Obedience, in that which concerns Religion, except in the places permitted and granted by the preſent Edict or Law.

14. As alſo not to exerciſe the ſaid Religion in our Court, nor in our Territories and Countries beyond the Mountains, nor in our City of *Paris*, nor within five Leagues of the ſaid City: nevertheleſs thoſe of the ſaid Religion dwelling in the ſaid Lands and Countries beyond the Mountains, and in our ſaid City, and within five Leagues about the ſame, ſhall not be ſearched after in their Houſes, nor conſtrained to do any thing in Religion againſt their Conſciences, comporting themſelves in all other things according as is contained in our preſent Edict or Law.

15. Nor alſo ſhall hold publick Exerciſe of the ſaid Religion in the Armies, except in the Quarters of the principal Commanders, who make profeſſion of the ſame, except nevertheleſs where the Quarters of our perſon ſhall be.

16. Following the ſecond Article of the Conference of *Nerac*, we grant to thoſe of the ſaid Religion power to build Places for the Exerciſe of the ſame, in Cities and Places where it is granted them, and that thoſe ſhall be rendered to them which they have heretofore built, or the Foundations of the ſame in the condition as they are at preſent, even in places where the ſaid Exerciſe was not permitted to them, except they are converted into another nature of Building: In which caſe there ſhall be given to them by the Poſſeſſors of the ſaid Buildings, other Houſes and Places of the ſame value that they were

were before they were built, or the juſt eſtimation of the ſame, according to the Judgment of experienced perſons, ſaving to the ſaid Proprietors and Poſſeſſors, their Tryal at Law to whom they ſhall belong.

17. We prohibit all Preachers, Readers, and others who ſpeak in publick, to uſe any words, diſcourſe, or propoſitions tending to excite the People to Sedition; and we injoin them to contain and comport themſelves modeſtly, and to ſay nothing which ſhall not be for the inſtruction and edification of the Auditors, and maintaining the peace and tranquillity eſtabliſhed by us in our ſaid Kingdom, upon the penalties mentioned in the precedent Statutes. Expreſly injoyning our Attourney Generals, and their Subſtitutes, to inform againſt them that are contrary hereunto, upon the penalty of anſwering therefore, and the loſs of their Office.

18. Forbidding alſo to our Subjects, of what Quality and Condition ſoever they be, to take away by force or inducement, againſt the will of their Parents, the Children of the ſaid Religion, to Baptize or Confirm them in the Catholick Church; as alſo we forbid the ſame to thoſe of the ſaid Reformed Religion upon pain of being exemplarily puniſhed.

19. Thoſe of the Reformed Religion ſhall not be at all conſtrained, nor remain obliged by reaſon of Abjurations, Promiſes, and Oaths, which they have heretofore made, or by caution given concerning the practice of the ſaid Religion, nor ſhall therefore be moleſted or proſecuted in any ſort whatſoever.

20. They ſhall alſo be obliged to keep and obſerve the Feſtivals of the Catholick Church, and ſhall not on the ſame dayes work, ſell, or keep open ſhop, nor likewiſe the Artiſans ſhall not work out of their ſhops, in their chambers or houſes privately on the ſaid Feſtivals, and other dayes forbidden, of any trade, the noiſe whereof may be heard without by thoſe that paſs by, or by the Neighbours: the ſearching after which ſhall notwithſtanding be made by none but by the Officers of Juſtice.

21. Books concerning the ſaid Reformed Religion ſhall not be printed or ſold publickly, ſave in the Cities and places where the publick exerciſe of the ſaid Religion is permitted. And for other Books which ſhall be printed in other Cities, they ſhall be viewed and viſited by our Theological Officers, as is directed by our ordinances. Forbidding moſt expreſly the printing, publiſhing, and ſelling of all Books, Libells, and writings defamatory, upon the penalties contained in our Ordinances, injoyning all our Judges and Officers to ſeize the ſame.

22. We ordain, that there ſhall not be made any difference or diſtinction upon the account of the ſaid Religion, in receiving Scholars to be inſtructed in the Univerſities, Colledges, or Schools, nor of the ſick or poor into Hoſpitals, ſick houſes or publick Almshouſes.

23. Thoſe of the Reformed Religion ſhall be obliged to obſerve the Laws of the Catholick Church, received in this our Kingdom, as to Marriages and Contracts, and to contract in the degrees of conſanguinity and affinity.

24. In like manner thoſe of the ſaid Religion ſhall pay the rights of Entry, as is accuſtomed for Offices unto which they ſhall be choſen, without being conſtrained to obſerve or aſſiſt in any Ceremonies contrary to their ſaid Religion: and being called to take an Oath, ſhall not be obliged to do it otherwiſe than by holding up the hand, ſwearing and promiſing in the name of God, to ſay all the truth: Nor ſhall they be diſpenſed with for the Oath by them taken in paſſing contracts and obligations.

25. We Will and Ordain, that all thoſe of the Reformed Religion, and others who have followed their party, of what State, Quality or Condition ſoever they be, ſhall be obliged and conſtrained by all due and reaſonable wayes, and under the penalties contained in the ſaid Edict or Statute relating thereunto, to pay tythes to the Curates, and other Eccleſiaſticks, and to all others to whom they ſhall appertain, according to the uſage and cuſtom of the places.

26. Diſinheritations of Privations, be it in diſpoſition in life-time or Teſtimentary, made from hatred only, or for Religion ſake, ſhall have no place neither for the time paſſed or to come among our Subjects.

27. To the end to re-unite ſo much the better the minds and good will of our Subjects, as is our intention, and to take away all complaints for the future; We declare all thoſe who make or ſhall make profeſſion of the ſaid Reformed Religion, to be capable of holding and exerciſing all Eſtates, Dignities, Offices, and publick charges whatſoever, Royal, Signioral, or of Cities of our Kingdom, Countreys, Lands and Lordſhips under our obedience, notwithſtanding all Oaths to the contrary, and to be indifferently admitted and received into the ſame, and our Court of Parliament and other Judges ſhall content themſelves with informing and inquiring after the lives, manners, Religion and honeſt Converſation of thoſe that were or ſhall be preferred to

ſuch offices, as well of the one Religion as the other, without taking other Oath of them than for the good and faithful ſervice of the King in the exerciſe of their Office, and to keep the Ordinances, as they have been obſerved in all times. Alſo vacancies hapning of ſuch of the ſaid Eſtates, Charges, and offices as ſhall be in our diſpoſition, they ſhall be provided by us indifferently, and without diſtinction of Perſons, as that which tends to the Union of our Subjects. Underſtanding likewiſe that thoſe of the Reformed Religion may be admitted and received into all Councells, Deliberations, Aſſemblies, and Functions depending upon the aboveſaid things, without being rejected or hindred the injoyment thereof by reaſon of the ſaid Religion.

28. We ordain for the interrment of the dead of the ſaid Religion throughout the Cities and places of this Kingdom, that there ſhall in each place be provided for them by our Officers and Magiſtrates, and by the Commiſſioners that we ſhall depute for the execution of our preſent Edict or Statute, a place the moſt Commodious that can be: and the burying places which they have had heretofore, and whereof they have by the troubles been deprived, ſhall be reſtored unto them, except they be found to be converted into buildings of what quality or kind ſoever it be, in which caſe a compenſation ſhall be made another way.

29. We enjoyn moſt expreſly our officers to look to it, that no ſcandal be given in the ſaid interrments, and they ſhall be obliged within fifteen dayes after requeſt made, to provide thoſe of the ſaid Religion with convenient places for Sepulchres, without delay, upon penalty of five hundred Crowns in their own proper and private names. And it is alſo forbidden, as well to the ſaid officers as to all others, to exact any thing for the conduct of the ſaid dead bodies upon penalty of Extortion.

30. To the end that Juſtice be given and adminiſtred to our Subjects, without any ſuſpition, hatred or favour, as being one of the principal means for the maintaining Peace and Concord, we have ordained and do ordain, that in our Court of Parliament of *Paris* ſhall be eſtabliſhed a Chamber, compoſed of a Preſident and ſixteen Counſellors of the ſaid Parliament, which ſhall be called and entituled the Chamber of Edict, and ſhall take cogniſance not only of the Cauſes and Proceſs of thoſe of the ſaid Reformed Religion which ſhall be within the juriſdiction of the ſaid Court; but alſo of the Appeals of our Parliaments of *Normandy* and *Bretagne*, according to the juriſdiction which ſhall be hereafter given to it by this preſent Edict or Statute, and that until in each of the ſaid Parliaments, there ſhall be eſtabliſhed a Chamber for rendring Juſtice upon the place. We ordain alſo, That of four Offices of councellors in our ſaid Parliament, remaining of the laſt erection which hath by us been made, there ſhall be preſently provided and received in the ſaid Parliament, four of the ſaid Reformed Religion ſufficient and capable, which ſhall be diſtributed; (to wit) the firſt into the Chamber of Edicts, and the other three in like manner ſhall be received in the three Chambers of Inqueſts; and beſides, the two firſt Offices of Councellors of the ſaid Courts, which ſhall come to be vacant by death, ſhall be ſupplied by two of the Reformed Religion, and the ſame diſtributed alſo in the two other Chambers of Inqueſts.

31. Beſides the Chamber heretofore eſtabliſhed at *Caſtres*, for Appeals from our Parliament of *Tholouſe*, which ſhall be continued in the Eſtate it is, we have for the ſame reaſons ordained, and we do ordain, that in each of our Parliaments of *Grenoble* and *Bourdeaux*, there ſhall be in like manner eſtabliſhed a Chamber, compoſed of two Preſidents, one a *Catholick*, and the other of the Reformed Religion, and twelve Councellors, whereof ſix ſhall be *Catholicks*, and the other ſix of the ſaid Religion; which *Catholick* Preſident and Councellors ſhall be by us choſen and taken out of the body of our ſaid Courts. And as to thoſe of the Religion, there ſhall be made a new Creation of one Preſident and ſix Councellors for the Parliament of *Bourdeaux*, and one Preſident and three Councellors for that of *Grenoble*, which with the three Councellors of the ſaid Religion which are at preſent in the ſaid Parliament, ſhall be imployed in the ſaid Chamber of *Dauphin*. And the ſaid Officers ſhall be created by a new Creation, with the ſame Salleries, Honours, Authorities, and Preheminences, as the others of the ſaid Courts. And the ſaid ſeat of the ſaid Chamber of *Bourdeaux* ſhall be in the ſaid City of *Bourdeaux*, or at *Nerac*, and that of *Dauphine* at *Grenoble*.

32. The Chamber of *Dauphine* ſhall take Cognizance of the Cauſes of thoſe of the Reformed Religion within the juriſdiction of our Parliament of *Province*, without having need of Letters of Evocation, or Appeal, or other Proviſions, than in our Chancery of *Dauphine*. As alſo thoſe of the ſaid Religion of *Normandy* and *Brittan* ſhall not be obliged to take Letters of Evocation or Appeal, nor other Proviſion than in our Chancery of *Paris*.

33. Our Subjects of the Reformed Religion of the Parliament of *Burgundy*, ſhall have the choice to Plead in the Chamber ordained in the Parliament of *Paris*, or in thoſe

thoſe of *Dauphine*, and ſhall not be obliged to take Letters of Evocation or Appeal nor other Proviſions than in the ſaid Chanceries of *Paris* or *Dauphine*, according as they ſhall make choice.

34. All the ſaid ſeveral Chambers compoſed as is ſaid, ſhall have Cogniſance, and by decree ſhall Judge in Soveraignty and laſt Appeal, excluſive to all others, the Proceſs and differences that are already, or ſhall ariſe, in which thoſe of the Reformed Religion are or ſhall be Parties, Principalls or Guarrantees, in demanding or defending in all matters as well Civil as Criminal, if demanded before conteſtation in the Cauſe, and commencing of the Suit: whether the Proceſs be by writing or verbal Appellation; excepting nevertheleſs all cuſtoms belonging to Benefices and the poſſeſſors of tenths, not infeoffed, the Eccleſiaſtical Patrons and their Suits for their rights and duties, and the demains of the Church; all which ſhall be tryed and Judged in the Courts of Parliament excluſive to the ſaid Chambers of Edict. As alſo we will and require that as to Judging and deciding the Criminal Proceſs which may happen betwixt the ſaid Eccleſiaſticks and thoſe of the Reformed Religion, that if the Eccleſiaſticks are defendant in ſuch caſe, Recognizance and Judgment of criminal Proceſs ſhall belong to our Soveraign Courts diſtinct as to the ſaid Chamber; and where the Eccleſiaſticks ſhall be Plaintiff, and one of the Reformed Religion Defendant, the Cognizance and Judgment of Criminal Proceſs ſhall belong in laſt Appeal to the ſaid Chambers eſtabliſhed. And we acknowledge alſo the ſaid Chambers in time of Vacations for matters attributed by the Edicts and Ordinances to belong to the ſaid Chambers eſtabliſhed for times of Vacation, each within his Juriſdiction.

35. The Chamber of *Grenoble* ſhall be from henceforward united and incorporated into the body of the ſaid Court of Parliament, and the Preſident and Councellors of the Reformed Religion ſhall be called Preſident and Councellors of the ſaid Court, and hold the rank and number of the ſame, and to this end ſhall be firſt diſtributed through the other Chambers, and then drawn from them to be imployed and ſerve in that which we now ordain of new, with condition nevertheleſs, that they ſhall aſſiſt and have voice and ſeſſion in all the deliberations which the Chamber aſſembled ſhall have, and ſhall enjoy the ſame Sallary, authority and preheminence which the other Preſidents and Councellors of the ſaid Courts do enjoy.

36. We will and ordain, that the ſaid Chamber of *Caſtres* and *Bourdeaux* be united and incorporated in the ſame Parliaments, in the ſame manner and form as others: and when need ſhall require, and that the Cauſes which have moved us to make this eſtabliſhment ſhall ceaſe, and ſhall not have any more place among our Subjects; then ſhall the Preſidents and Councellors of the ſame, of the ſaid Reformed Religion, be held for Preſidents and Councellors of the ſaid Courts.

37. There ſhall alſo be a new creation or erection in the Chamber ordained in the Parliament of *Bourdeaux*, of two ſubſtitutes for our Procurators, or Attorneys and Advocates Generall, whereof one ſhall be Catholick, and the other of the Reformed Religion, which ſhall have the ſaid Offices with competent Sallaries.

38. Theſe ſubſtitutes ſhall not aſſume other qualities than that of ſubſtitutes; and when the Chambers or Courts ordained for the Parliaments of *Tholouſe* and *Bourdeaux*, ſhall be united and incorporated to the ſaid Parliaments, the ſaid Subſtitutes ſhall have the Office of Councellors in the ſame.

39. The diſpatches of the Chancery of *Bourdeaux* ſhall be peruſed in the preſence of two Councellors of the ſame Chamber, whereof one ſhall be a Catholick, and the other of the Reformed Religion. In the abſence of one of the Maſters of Requeſt of our Pallace, one of the Notaries and Secretaries of the ſaid Court of Parliament of *Bourdeaux*, ſhall be Reſident in the place where the ſaid Chamber ſhall be eſtabliſhed, or elſe one of the ordinary Secretaries of the Chancery to ſign the diſpatches of the ſaid Chancery.

40. We will and ordain, that in the ſaid Chamber of *Bourdeaux*, there ſhall be two Commiſſioners of the Regiſter of the ſaid Parliament, the one Civil and the other Criminal, who ſhall exerciſe their Offices by our Commiſſions, and ſhall be called Commiſſioners to the Regiſter Civil and Criminal; but nevertheleſs ſhall not be revoked by the Regiſters of the Parliament, yet ſhall be accountable for the profits of the Offices to the ſaid Regiſters, which Commiſſioners ſhall be Sallaried by the ſaid Regiſters as the ſaid Chamber ſhall think fit to appoint, there ſhall be ordained ſome Catholick Meſſengers, who ſhall be taken in the ſaid Court or elſewhere, according to our pleaſure; beſides which, there ſhall alſo be two *de novo* freely choſen of the Reformed Religion: And all the ſaid Meſſengers, or Door-keepers ſhall be regulated by the ſaid Chamber or Court, as well in the exerciſe of their Offices as in the Profits or Fees which they ſhall take. There ſhall alſo be a Commiſſion diſpatched for payment of Sallaries and receiving of Amerciaments of the

ſaid Court, which ſhall be ſuch as we ſhall pleaſe to appoint. If the ſaid Chamber ſhall be eſtabliſhed in other place than the ſaid City, the Commiſſion heretofore agreed for paying the Sallaries of the Chamber of *Caſtres*, ſhall go out in its full and intire effect, and there ſhall be joyned to the ſaid Office, the Commiſſion for the receipt of the Amerciaments of the ſaid Court.

41. There ſhall be provided good and ſufficient aſſignations for the Sallaries of the Officers of the Chambers ordained by this Edict.

42. The Preſidents, Councellors, and other Catholick Officers of the ſaid Chambers or Courts, ſhall be continued ſo long as we ſhall ſee it to be for our ſervice, and the good of our Subjects: And in the diſmiſſing any of them others ſhall be admitted in their places, before their departure, they having no power during their Service to depart, or be abſent from the ſaid Chambers, without the leave of the ſame, which ſhall be judged of according to the Ordinance.

43. The ſaid Chambers or Courts Mypartis ſhall be eſtabliſhed within ſix Months, during which (if the eſtabliſhment ſhall be ſo long in doing) the Proceſs commenced, and to be commenced, where thoſe of the Religion ſhall be parties within the juriſdiction of our Parliaments of *Paris*, *Rouen*, *Dyon* and *Rennes*, ſhall be preſently removed to the Chamber or Court eſtabliſhed at *Paris*, by vertue of the Edict of 1577. or elſe to the great Councell at the Election of thoſe of the ſaid Religion if they require it: and thoſe which ſhall be of the Parliament of *Bourdeaux*, to the Chamber or Court eſtabliſhed at *Caſtres*, or to the ſaid grand Councell at their Election, and thoſe which ſhall be of *Provence* to the Parliament of *Grenoble*. And if the ſaid Chambers, or Courts, are not eſtabliſhed within three Months after the preſentation of our Edict that Parliament which ſhall make refuſal thereof, ſhall be prohibited the Cognizance and Judgement of the cauſes of thoſe of the Religion.

44. The Proceſs not yet judged, depending in the ſaid Courts of Parliaments and great Counſel of the quality aboveſaid, ſhall be ſent back in what Eſtate ſoever they be, to the ſaid Chambers or Courts, each within his juriſdiction, if one of the Parties of the Religion require it within four Months after the Eſtabliſhment of the ſame; and as to thoſe which ſhall be diſcontinued, and are not in condition of being judged, thoſe of the ſaid Religion ſhall be obliged to make Declaration upon the firſt intimation and ſignification to them of the Proſecution, and the time paſt ſhall not be underſtood to require the diſmiſſion.

45. The ſaid Chambers (or Courts) of *Grenoble* and *Bourdeaux*, as alſo that of *Caſtres*, ſhall keep the forms and ſtile of Parliaments, where the juriſdiction of the ſame ſhall be eſtabliſhed, and ſhall judge by equal numbers of the one and the other Religion, if the Parties conſent not to the Contrary.

46. All the Judges to whom the Addreſs ſhall be made for execution of Decrees, Commiſſions of the ſaid Chambers, and Patents obtained in Chancery for the ſame, together with all the Meſſengers and Serjeants, ſhall be obliged to put them in execution, and the ſaid Meſſengers and Serjeants ſhall do all Acts throughout our Kingdom, without demanding a Placet, or peremptory Warrant, upon penalty of ſuſpenſion of their Eſtates, and of the expenſes, damages and intereſts of the Parties, the Cognizance whereof ſhall belong to the ſaid Chambers.

47. No removal of Cauſes ſhall be allowed to any whereof the Cognizance is attributed to the ſaid Chambers, except in caſes of Ordinance, the removal by which ſhall be made to the next Chamber eſtabliſhed according to our Edict. And the dividing of the Proceſs of the ſame Chambers ſhall be judged by the neareſt, obſerving the proportion and forms of the ſaid Chambers, where the Proceſs ſhall be proceeded upon; except the Chamber of Edict in our Parliament of *Paris*, where the Proceſs divided ſhall be diſtributed in the ſame Chamber by the Judges, which ſhall be by us named by our particular Letters Patents for that effect, if the parties had not rather wait the removing of the ſaid Chamber. And happening that one and the ſame Proceſs be divided in all the Chambers, *Myparty*, or half on Religion, half th'other, the diviſion ſhall be ſent to the Chamber of *Paris*.

48. The refuſal that ſhall be propoſed againſt the Preſidents and Councellors of the Chambers, half one Religion and half the other, called the Court of Edict, may be judged by the number of ſix, to which number the parties ſhall be obliged to reſtrain themſelves, otherwiſe they ſhall be paſſed over without having regard to the ſaid Refuſal.

49. The examinations of the Preſidents and Councellors newly erected in the Chambers of Edict, *Mypartis*, ſhall be made in our privy Council, or by the ſaid Chambers each in his Precinct, when they ſhall be a ſufficient number; and nevertheleſs the Oath accuſtomed ſhall be by them taken in the Courts where the ſaid Chambers ſhall be eſta-

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bliſhed, and upon refuſal, in our Privy-Council: except thoſe of the Chamber of *Languedoc*, in which they ſhall take Oath before our Chancellor, or in the ſame Chamber.

50. We Will and Ordain, That the reception of our Officers of the ſaid Religion, judged in the ſaid Chambers half Papiſt and half of the Reformed Religion by Pluralities of Voices, as is accuſtomed in other Courts, without being needfull that the opinions ſurpaſs two thirds, following the ordinance which for the ſame cauſe is abrogated.

51. There ſhall be made in the ſaid Chambers Mypartis, the Propoſitions, Deliberations, and Reſolutions which ſhall appertain to the publick Peace, and for the particular State and Policy of the Cities where the ſame Chambers ſhall be.

52. The Article for the juriſdiction of the ſaid Chambers ordained by the preſent Edict, ſhall be followed and obſerved according to its form and tenure, even in that which concerns the execution or breach of our Edict, when thoſe of the Religion ſhall be Parties.

53. The Kings ſubordinate Officers, or others whereof the reception belongeth to our Courts of Parliament, if they be of the Reformed Religion, they may be examined and received in the ſaid Chambers, *viz.* thoſe under the juriſdiction of the Parliaments of *Paris*, *Normandy* and *Bretagne*, in the ſaid Chambers of *Paris*; thoſe of *Dauphine* and *Provence*, in the Chamber of *Grenoble*; thoſe of *Burgundy* in the ſaid Chamber of *Paris*, or *Dauphine*, at their choice; thoſe under the juriſdiction of *Tholouſe*, in the Chamber of *Caſtres*; and thoſe of the Parliament of *Bourdeaux*, in the Chamber of *Guyenne*; without that others may oppoſe themſelves againſt their reception, and render themſelves Parties, as our procurators General and their Subſtitues, and thoſe enjoying the ſaid Offices: Yet nevertheleſs the accuſtomed Oath ſhall be by them taken in the Courts of Parliaments, who ſhall not take any Cognizance of the ſaid receptions; and in refuſal of the ſaid Parliaments, the ſaid Officers ſhall take the Oath in the ſaid Chambers; after which ſo taken, they ſhall be obliged to preſent by a Meſſenger or Notary, the Act of their reception, to the Regiſter of the ſaid Courts of Parliaments, and to leave a coppy thereof examined by the ſaid Regiſter, who is enjoyned to Regiſter the ſaid Acts, upon penalty of all the expence, dammage and intereſt of the Parties; and the Regiſters refuſing to do it, ſhall ſuffer the ſaid Officers to report the Act of the ſaid Summons, diſpatched by the ſaid Meſſengers or Notaries, and cauſe the ſame to be Regiſtred in the Regiſter-Office of their ſaid Juriſdiction, for to have recourſe thereunto when need ſhall be, upon penalty of Nullity of their proceedings and Judgments. And as to the Officers, whereof the reception hath not been accuſtomed to be made in our ſaid Parliaments, in caſe thoſe to whom it belongs ſhall refuſe to proceed to the ſaid examination and reception, then the ſaid Officers ſhall repair to the ſaid Chambers for to be there provided as it ſhall appertain.

54. The Officers of the ſaid Reformed Religion, who ſhall hereafter be appointed to ſerve in the body of our ſaid Courts of Parliaments, grand Counſell, Chambers of Accompts, Courts of Aids, Officers of the general Treaſuries of *France*, and other Officers of the Exchequer, ſhall be examined and received in places where they have been accuſtomed, and in caſe of refuſal or denying of Juſtice, they ſhall be appointed by our Privy Councel.

55. The reception of our Officers made in the Chamber heretofore eſtabliſhed at *Caſtres*, ſhall remain valid notwithſtanding all Decrees and Ordinances to the contrary. And ſhall be alſo valid, the reception of Judges, Councellors, Aſſiſtants, and other Officers of the ſaid Religion made in our Privy-Councill, or by Commiſſioners by us ordained in caſe of the refuſal of our Courts of Parliaments, Courts of Aids, and Chambers of Accompts, even as if they were done in the ſaid Courts and Chambers, and by the other Judges to whom the reception belongeth. And their Sallaries ſhall be allowed them by the Chambers of Accompt without difficulty; and if any have been put out, they ſhall be eſtabliſhed without need of any other command than the preſent Edict, and without that the ſaid Officer ſhall be obliged to ſhew any other reception, notwithſtanding all Decrees given to the contrary which ſhall remain null and of none effect.

56. In the mean time untill the charges of the Juſtice of the ſaid Chambers can be defrayed by Amerciaments, there ſhall be provided by us by valuable aſſignations ſufficient for maintaining the ſaid charges, without expecting to do it by the Goods of the Condemned.

57. The Preſidents and Councellors of the Reformed Religion heretofore received in our Court of Parliament of *Dauphine*, and in the Chamber of Edict incorporated in the ſame, ſhall continue and have their Seſſion and Orders for the ſame; that is to ſay, Preſidents, as they have injoyed, and do injoy at preſent, and the Councellors according

to the Decrees and Proviſions that they have heretofore obteined in our Privy Councel.

58. We declare all Sentences, Judgments, Procedures, Seiſures, Sales, and Decrees made and given againſt thoſe of the Reformed Religion, as well living as dead, from the death of the deceaſed King *Henry* the Second our moſt honoured Lord and Father in Law, upon the occaſion of the ſaid Religion, Tumults and Troubles ſince hapning, as alſo the execution of the ſame Judgments and Decrees, from henceforward cancelled, revoked, and anulled. And we ordain, that they ſhall be eaſed and taken out of the Regiſters Office of the Courts, as well Soveraign as inferiour: And we Will and Require alſo to be taken away and defaced all Marks, Foot-ſteps, and Monuments of the ſaid Executions, Books, and Acts defamatory againſt their Perſons, Memory and Poſterity and that the places which have been for that occaſion demoliſhed or raſed, be rendred in ſuch condition as now they are to the Proprietors of the ſame, to enjoy and diſpoſe at their pleaſure. And generally we cancell, revoke and null all proceedings and informations made for any enterprize whatſoever, pretended Crimes of high Treaſon, and others: notwithſtanding the procedures, decrees and judgments containing re-union, incorporation, and confiſcation; and we farther Will and Command, that thoſe of the Reformed Religion, and others that have followed their party, and their Heirs re-enter really and actually into the poſſeſſion of all and each of their Goods.

59. All Proceedings, Judgments and Decrees given, during the troubles againſt thoſe of the Religion who have born Arms, or are retired out of our Kingdom, or within the ſame into Cities and Countries by them held, or for any other cauſe as well as for Religion and the troubles; together with all non-ſuiting of Cauſes, Preſcriptions, as well Legal, Conditional, as Cuſtomary, ſeizing of Fiefs fallen during the troubles, by hindring Legitimate proceedings, ſhall be eſteemed as not done or happening; and ſuch we have declared and do declare, and the ſame we have and do annihilate and make void, without admitting any ſatisfaction therefore: but they ſhall be reſtored to their former condition, notwithſtanding the decrees and execution of the ſame; and the poſſeſſion thereof ſhall be rendred to them, out of which they were upon this account diſſeiſed. And this, as above, ſhall have like place, upon the account of thoſe that have followed the party of thoſe of the Religion, or who have been abſent from our Kingdom upon the occaſion of the troubles. And for the young children of perſons of Quality aboveſaid, who died during the troubles, We reſtore the parties into the ſame condition as they were formerly, without refunding the expence, or being obliged for the Amerciaments not underſtanding nevertheleſs that the Judgements given by the chief Judges, or other inferiour Judges againſt thoſe of the Religion, or who have followed their Party, ſhall remain null, if they have been given by Judges ſitting in Cities by them held, which was to them of free acceſs.

60. The Decrees given in our Court of Parliament, in matters whereof the Cognizance belongs to the Chambers or Courts ordained by the Edict in the Year 1577 and Articles of *Nerac* and *Flex* into which Courts the Parties have not proceeded voluntarily, but have been forced to alledge and propoſe declinatory ends, and which decrees have been given by default or foreclusion, as well in Civil as Criminal matters, notwithſtanding which Allegations the ſaid Parties have been conſtrained to go on, ſhall be in like manner null and of no value. And as to the decrees given againſt thoſe of the Religion, who have proceeded voluntarily, and without having propoſed ends declinatory, thoſe decrees ſhall remain without prejudice for the execution of the ſame. Yet nevertheleſs permitting them, if it ſeem good to them, to bring by Petition their Cauſe before the Chamber ordained by the preſent Edict, without that the elapſing the time appointed by the Ordinances ſhall be to their prejudice: and untill the ſaid Chambers and Chanceries, for the ſame ſhall be eſtabliſhed. Verbal appellations, or in writing interpoſed by thoſe of the Religion before Judges, Regiſters, or Commiſſioners, Executors of Decrees and Judgements, ſhall have like effect as if they were by command from the King.

61. In all inquiries which ſhall be made for what cauſe ſoever in matters Civil, if the Inquiſitor or Commiſſioner be a Catholick, the Parties ſhall be obliged to convene an Aſſiſtant, and where they will not do it, there ſhall be taken from the Office by the ſaid Inquiſitor or Commiſſioner one who ſhall be of the Religion, and the ſame ſhall be practiſed when the Commiſſioner or Inquiſitor ſhall be of the ſaid Religion for an Aſſiſtant who ſhall be a Catholick.

62. We Will and Ordain, That our Judges may take Cognizance of the validity of Teſtaments, in which thoſe of the Religion may have an intereſt if they require it; and the appellations from the ſaid Judgements, may be brought to the ſaid Chambers ordained for the Proceſs of thoſe of the Religion; notwithſtanding all Cuſtoms to the contrary, even thoſe of *Bretagne*.

63. To

63. To obviate all differences which may ariſe betwixt our Courts of Parliaments, and the Chambers of the ſame Courts, ordained by our preſent Edict, there ſhall be made by us a good and ample Reglement, betwixt the ſaid Courts and Chambers, and ſuch as thoſe of the Religion ſhall enjoy entirely from the ſaid Edict, the which Reglement ſhall be verified in our Courts of Parliaments, and kept and obſerved without having regard to precedents.

64. We inhibit and forbid all our Courts, Soveraign and others of this Realm, the taking Cognizance, and judging the Civil, or Criminal proceſs of thoſe of the Religion; the Cognizance of which is attributed by our Edict to the Chambers of Edict; provided that the Appeal thereunto be demanded as is ſaid in the Fortieth Article going before.

65. We alſo Will and Command, for the preſent, and untill we have otherwiſe therein ordained, that in all Proceſs commenced, or to be commenced, where thoſe of the Religion are Plaintiff or Defendants, Parties, Principals or Guarrantees in matters Civil, in which our Officers and chief Courts of Juſtice have power to judge without appeal, that it ſhall be permitted to them to except againſt two of the Chamber, where the Proceſs ought to be Judged, who ſhall forbear Judgement of the ſame; and without having the cauſe expreſſed, ſhall be obliged to withdraw, notwithſtanding the ordinance by which the Judges ought not to be excepted againſt without cauſe ſhown, and ſhall have farther right to except againſt others upon ſhewing cauſe. And in matters Criminal, in which alſo the ſaid Courts of Juſtice and others of the Kings ſubordinate Judges do Judge without appeal, thoſe of the Religion may except againſt three of the ſaid Judges without ſhewing Cauſe. And the Provoſts of the Mareſchalſie of *France*, vice-Bayliffs, vice-Preſidents, Lievetenants of the ſhort Robe, and other Officers of the like Quality ſhall Judge according to the Ordinances and Reglements heretofore given upon the account of Vagabonds. And as to the houſhold charged and accuſed by the Provoſts, if they are of the ſaid Religion, they may require that three of the ſaid judges, who might have Cognizance thereof, do abſtain from the Judgement of their Proceſs, and they ſhall be obliged to abſtain therefrom without having cauſe ſhewn except where the Proceſs is to be judged, there ſhall be found to the number of two in Civil, and three in Criminal Cauſes of the Religion, in which caſe it ſhall not be lawfull to except without Cauſe ſhewn: and this ſhall be reciprocall in the like caſes, as above, to the Catholicks upon the account of Appeals from the Judges, where thoſe of the Religion are the greater number, not underſtanding nevertheleſs that the chief Juſtice, Provoſts of the Marſhalſies, vice-Bayliffs, vice-Stewards, and others who judge without appeal, take by virtue of this that is ſaid, Cognizance of the paſt Troubles. And as to crimes and exceſs happening by other occaſions than the troubles ſince the beginning of *March*, 1585. untill the end of 1597. in caſe they take Cognizance thereof, We will that an appeal be ſuffered from their Judgement to the Chamber ordained by the preſent Edict, as ſhall be practiſed in like manner for the Catholick and Confederates, where thoſe of the Religion are Parties.

66. We Will and Ordain alſo, that henceforward in all inſtructions other than informations of criminal Proceſs in the chief Juſtices Court of *Tholouſe*, *Carcaſſonne*, *Roverque*, *Loragais*, *Beziers*, *Montpellier and Nimes*, the Magiſtrate or Commiſſary deputed for the ſaid inſtructions if he is a Catholick ſhall be obliged to take an Aſſociate who is of the Religion, whereof the Parties ſhall agree; or where they cannot agree, one of the Office of the ſaid Religon ſhall be taken by the aboveſaid Magiſtrate or Commiſſioner: as in like manner, if the ſaid Magiſtrate or Commiſſioner is of the Religion, he ſhall be obliged in the ſame manner, as aboveſaid, to take and aſſociate a Catholick.

67. When it ſhall be a queſtion of making a criminal Proceſs by the Provoſts of the Marſhalſies or their Leivetenants, againſt ſome of the Religion, a houſe-keeper who is charged and accuſed of a crime belonging to the Provoſt, or ſubject to the Juriſdiction of a Provoſt, the ſaid Provoſt or their Leivetenants, if they are Catholicks, ſhall be obliged to call to the inſtruction of the ſaid Proceſs an Aſſociate of the Religion: which Aſſociate ſhall alſo aſſiſt at the Judgement of the difference, and in the definitive Judgement of the ſaid Proceſs: which difference ſhall not be judged otherwiſe than by the next Preſidial Court aſſembled with the principal Officers of the ſaid Court which ſhall be found upon the place, upon penalty of nullity, except the accuſed ſhall require to have the difference Judged in the Chambers ordained by the preſent Edict: In which caſe upon the account of the houſe-keepers in the Provinces of *Guyenne*, *Languedoc*, *Province*, and *Dauphine*, the ſubſtitutes of our Procurators general in the ſaid Chambers, ſhall at the requeſt of the ſaid houſe-keepers, cauſe to be brought into the ſame the Charges and Informations made againſt them, to know and judge if the Cauſes are tryable before the Provoſt or not, that according to the quality of the crimes they may by

the Chamber be ſent back to the Ordinary, or judged tryable by the Provoſt, as ſhall be found reaſonable by the contents of our preſent Edict; and the Preſidial Judges, Provoſts of Mareſchalſie, vice-Bayliffs, vice-Stewards, and others who Judge without Appeal, ſhall be obliged reſpectively to obey and ſatisfie the commands of the ſaid Chambers, as they uſe to do to the ſaid Parliaments, upon Penalty of the loſs of their Eſtates.

67. The outcries for ſale of Inheritances, and giving notice thereof by warning paſſed or chalked according to order, ſhall be done in places and at hours uſual, if poſſible, following our Ordinances, or elſe in publick Markets, if in the place where the Land lies there is a Market-place; and where there ſhall be none in the next Market within the juriſdiction of the Court where Judgement ought to be given: and the fixing of the notice ſhall be upon the poſts of the ſaid Market-place, and at the entry of the Aſſembly of the ſaid place, and this order being obſerved, the notice ſhall be valid, and paſs beyond the interpoſition of the ſentence or decree, as to any nullity which might be alledged upon this account.

69. All Titles, papers, inſtructions, and documents which have been taken, ſhall be reſtored by both parties to thoſe to whom they belong, though the ſaid Papers, or the Caſtles and houſes in which they were kept, have been taken and ſeized by ſpecial Commiſſion from the laſt deceaſed King, our moſt honoured Lord and Brother in Law, or from us, or by the command of the Governors and Lievetenant Generals of our Provinces, or by the authority of the heads of the other party, or under what pretext ſoever it ſhall be.

70. The children of thoſe that are retired out of our Kingdom ſince the death of *Henry* the Second our Father-in-Law, by reaſon of Religion and Troubles, though the ſaid Children are born out of the Kingdom, ſhall be held for true French Inhabitants: And we have declared and do declare, that it is Lawfull for ſuch as at any time within ten years after the publication of this preſent Edict, to come and dwell in this Kingdom without being needfull to take Letters Patents of Naturalization, or any other proviſion from us than this preſent Edict, notwithſtanding all Ordinances to the contrary touching Children born in Foraign Countreys.

71. Thoſe of the Reformed Religion, and others who have followed their Party, who have before the troubles taken to farm any Office, or other Domaine, Gabel, Foraign Impoſition, or other rights appertaining unto us, which they could not enjoy by reaſon of the troubles, ſhall remain diſcharged, and we diſcharge them of what they have not received of our Finances, and of what they have without fraud paid otherwiſe than into the receipts of our Exchequer, notwithſtanding all their obligation given thereupon.

72. All places, Cities, and profits of our Kingdom, Countries, Lands, and Lordſhips under our obedience, ſhall uſe and enjoy the ſame Priviledges, Immunities, Liberties, Franchiſes, Fairs, Markets, Juriſdictions and Courts of Juſtice which they did before the troubles began 1585. and others preceding, notwithſtanding all Patents to the contrary, and tranſlation of any of the Seals of Juſtice, provided they have been done only by occaſion of the troubles, which Courts or Seats of Juſtice ſhall be reſtored to the Cities and places where they have been formerly.

73. If there are any Priſoners who are yet kept by authority of Juſtice, or otherwiſe, in Gallies, by reaſon of the Troubles, or of the ſaid Religion, they ſhall be releaſed and ſet in full Liberty.

74. Thoſe of the Religion ſhall never hereafter be charged and oppreſſed with any charge ordinary or extraordinary more than the Catholicks, and according to their abilities and trades; and the parties who ſhall pretend to be over-charged above their ability may appeal to the Judges, to whom the Cognizance belongs, and all our Subjects as well Catholick as of the Reformed Religion, ſhall be indifferently diſcharged of all charge which have been impoſed by one and the other part, during the troubles, upon thoſe that were on the contrary party, and not conſenting, as alſo of debts created and not paid, and expences made without conſent of the ſame, *without nevertheleſs having power to recover the revennue which ſhould have been imployed to the payment of the ſaid Charges.*

75. We do not alſo underſtand, that thoſe of the Religion, and others who have followed their party, nor the Catholicks who dwell in Cities and places kept and imployed by them, and who have contributed to them, ſhall be proſecuted for the payment of Tailles, Aids, Grants, Fifteens, Taillon, Utenſils, Reparations, and other impoſitions and ſubſidies fallen due and impoſed during the troubles hapning before and untill our coming to the Crown, be it by the Edicts, commands of deceaſed Kings our Predeceſſors, or by the advice and deliberation of Governors and Eſtates of Provinces, Courts of Parliament, and others, whereof we have diſcharged and do diſcharge them, prohibiting the Treaſurers-General of *France* and of our Finances, Receivers-General and Particular, their Commiſſioners and Agents, and other Intendants and Commiſſaries

ries of our ſaid Finances, to proſecute them, moleſt, diſquiet, directly or indirectly, in any kind whatſoever.

76. All Generals, Lords, Knights, Gentlemen, Officers, Common-Councills of Cities and Commonalties; and all others who have aided and ſuccoured them, their Wives, Heirs, and Succeſſors, ſhall remain quitted and diſcharged of all Money which have been by them and their order taken and levied, as well the Kings Money, to what ſum ſoever it may amount, as of Cities and Communities, and particular rents, revennues, plate, ſale of moveable goods, Eccleſiaſtick, and other Woods of a high growth, be it of Domains or otherwiſe, Amerciaments, Booty, Ranſoms, or other kind of Money taken by them, occaſioned by the troubles began in the month of *March*, 1585. and other precedent troubles, untill our coming to the Crown, ſo that they or thoſe that have by them been imployed in the levying of the ſaid money, or that they have given or furniſhed by their Orders, ſhall not be therefore any wayes proſecuted at preſent, or for the time to come: and ſhall remain acquitted as well themſelves, as their Commiſſaries, for the management and adminiſtration of the ſaid Money, expecting all thereof diſcharged within four months after the publication of the preſent Edict made in our Parliament of *Paris*, acquittances being duly diſpatched for the Heads of thoſe of the Religion, or for thoſe that had been commiſſionated for the auditing and ballancing of the Accounts, or for the Communities of Cities who have had Command and Charge during the ſaid troubles, and all the ſaid Heads of the Reformed Religion, and others who have followed their party (as if they were particularly expreſſed and ſpecified) ſince the death of *Henry* the Second our Father-in-Law, ſhall in like manner remain acquitted and diſcharged of all acts of hoſtility, leavies, and conduct of Soldiers, minting and valuing of Money (done by Order of the ſaid chief Commanders) caſting and taking of Ordnance and Ammunition, compounding of Powder and Salt-Peter, prizes, fortifications, diſmantling and demoliſhing of Cities, Caſtles, Burroughs, and Villages, enterpriſes upon the ſame, burning and demoliſhing of Churches and Houſes, eſtabliſhing of Judicatures, Judgements, and Executions of the ſame, be it in Civil or Criminal matters, Policy and Reglement made amongſt themſelves, Voyages for intelligence, Negotiations, Treaties and Contracts made with all Foraign Princes and Communities, the introduction of the ſaid ſtrangers into Cities and other places, of our Kingdom, and generally of all that hath been done, executed and Negotiated during the ſaid troubles, ſince as aforeſaid, the death of *Henry* the Second our Father-in-Law.

77. Thoſe of the ſaid Religion ſhall alſo remain diſcharged of all General and Provincial aſſemblies by them made and held, as well at *Nantes* as ſince in other places untill this preſent time; as alſo of Councils by them eſtabliſhed and ordained by Provinces, Declarations, Ordinances, and Reglements made by the ſaid Aſſemblies and Councells, Eſtabliſhment and Augmentations of Garriſons, aſſembling and taking of Soldiers, levying and taking of our Money, be it from the Receivers-general or particular Collecters of Pariſhes, or otherwiſe in what manner ſoever, ſeizures of Salt, continuation or erection of Taxes, Tolls, and Receipts of the ſame at *Royan*, and upon the Rivers of *Charant*, *Garronne*, *Roſne*, and *Dordonne*, arming and fighting by Sea, and all accidents and Exceſs hapning upon forcing the payment of Taxes, Tolls, and other Money by fortifying of Cities, Caſtles, and places, impoſitions of Money and day-works, receipts of the ſame Money, diſplacing of our Receivers, Farmers, and other Officers, eſtabliſhing others in their places, and of all Leagues, Diſpatches and Negotiations made as well within as without the Kingdom: and in general, of all that hath been done, deliberated, written, and ordained by the ſaid Aſſembly and Councell, ſo that thoſe who have given their advice, ſigned, executed, cauſed to ſign and execute the ſaid Ordinances, Reglements and deliberations, ſhall not be proſecuted, or their Wives, Heirs and Succeſſors, now and for the time to come, though the particulars thereof be not amply declared. And above all, perpetual ſilence is hereby commanded to our Procurators-General and their Subſtitutes, and all thoſe who may pretend to an intereſt therein, in whatſoever faſhion or manner it may be, notwithſtanding all Decrees, Sentences, Judgements, Informations, and Procedures made to the contrary.

78. We further approve, allow, and authorize the Accounts which have been heard, ballanced, and examined by the deputies of the ſaid Aſſembly: willing and requiring that the ſame, together with the acquittances and peices which have been rendred by the Accomptants, be carried into our Chambers of Accompts at *Paris*, three Months after the publication of this preſent Edict, and put into the hands of our Procurator-general, to be kept with the Books and Regiſters of our Chamber, to have there recourſe to them as often as ſhall be needfull, and they ſhall not be ſubject to review, nor the Accomptants held in any kind liable to appearance or correction, except in caſe of omiſſion of receipts or falſe Acquittances: and we hereby impoſe ſilence upon our Procurator-gene-

rall, for the overplus that ſhall be found wanting, or for not obſerving of formalities: Prohibiting to our Accomptants, as well of *Paris* as of other Provinces where they are eſtabliſhed, to take any Cognizance thereof in any ſort or manner whatſoever.

79. And as the Accompts which have not yet been rendred, We Will and Ordain that the ſame be heard, ballanced and examined by the Commiſſaries, who ſhall by us be deputed thereunto, who without difficulty ſhall paſs and allow all the parcels paid by the ſaid Accomptants, by vertue of the Ordinances of the ſaid Aſſembly, or others having power.

80. All Collectors, Receivers, Farmers, and all others, ſhall remain well and duly diſcharged of all the ſums of Money which have been paid to the ſaid Commiſſioners of the Aſſembly, of what nature ſoever they be, untill the laſt day of this Month. And we will and command, that all be paſſed and allowed in the accompts, which Accompts they ſhall give into our Chambers of Accompts, purely and ſimply by vertue of the Acquittances which ſhall be brought; and if any ſhall hereafter be delivered they ſhall remain null, and thoſe who ſhall accept or deliver them, ſhall be condemned in the penalty of Forgery. And where there ſhall be any Accompts already given in, upon which there ſhall have intervened any Raiſings or Additions, we do hereby take away the ſame, and re-eſtabliſh the parties intirely, by vertue of theſe preſents, which being needfull to have particular Patents, or any other thing than an extract of this preſent Article.

81. The Governors, Captains, Conſuls, and Perſons Commiſſioned to recover Money for paying Garriſons held by thoſe of the Religion, to whom our Receivers and Collectors of Pariſhes have furniſhed by Loan upon their credits and obligations, whether by conſtraint, or in obedience to the commandment of the Treaſurers-General, and the Money neceſſary for the entertaining of the ſaid Garriſons, untill the concurrence of the State which we diſpatched in the beginning of 1596. and augmentations ſince agreed unto by us, ſhall be held acquitted and diſcharged of all which hath been paid for the effect aboveſaid, though by the ſaid Scedules and obligations no mention hath been thereof made, which ſhall be to them rendred as null. And to ſatisfie therein the Treaſurers-general in each generality, the particular Treaſurers of our Tallies ſhall give their acquittances to the ſaid Collectors; and the Receivers-general ſhall give their acquittances to the particular Receivers: and for the diſcharge of the Receivers general, the ſums whereof they ſhould have given account, as is ſaid, ſhall be indorſed upon the Commiſſions levied by the Treaſurer of the expenſes, under the name of Treaſurers-General for the extraordinaries of our Wars, for the payment of the ſaid Garriſons. And where the ſaid Commiſſions ſhall not amount to as much as the eſtabliſhment and augmentations of our Army did in 1596. We ordain that to ſupply the ſame, there ſhall be diſpatched new Commiſſions for what is neceſſary for the diſcharge of our Accomptants, and reſtitution of the ſaid Promiſes and Obligations, in ſuch ſort as there ſhall not for the time to come be any thing demanded thereof from thoſe that ſhall have made them, and that all Patents of Ratifications which ſhall be neceſſary for the diſcharge of Accomptants, ſhall be diſpatched by virtue of this preſent Article.

82. Thoſe alſo of the ſaid Religion ſhall depart and deſiſt henceforward from all Practices, Negotiations, and Intelligences, as well within as without our Kingdom; and the ſaid Aſſemblies and Councels eſtabliſhed within the Provinces, ſhall readily ſeparate; and alſo all the Leagues and Aſſociations made or to be made under what pretext ſoever, to the prejudice of our preſent Edict, ſhall be cancelled and annulled, as we do cancell and annull them; prohibiting moſt expreſly to all our Subjects to make henceforwards any Aſſeſments or Leavy's of Money, Fortifications, Enrolments of men, Congregations and Aſſemblies of other than ſuch as are permitted by our preſent Edict, and without Arms: And we do prohibit and forbid them to do the contrary upon the penalty of being ſeverely puniſhed as Contemners and Breakers of our Commands and Ordinances.

83. All Prizes which have been taken by Sea, during the Troubles, by vertue of the leave and allowance given, and thoſe which have been made by Land, upon thoſe of the contrary Party, and which have been Judged by the Judges and Commiſſioners of the Admiralty, or by the Heads of thoſe of the Religion, or their Councell, ſhall remain extinguiſhed under the benefit of our preſent Edict, without making any proſecution; the Captains or others who have made the ſaid Prizes, their Securities, Judges, Officers, Wives and Heirs, ſhall not be proſecuted nor moleſted in any ſort whatſoever, notwithſtanding all the Decrees of our Privy Councell and Parliaments, of all Letters of Mart and ſeizures depending and not Judged of, We will and require that there be made a full and intire diſcharge of all Suits ariſing therefrom.

84. In like manner there ſhall not be any proſecution of thoſe of the Religion for the oppoſitions and obſtructions which they have given formerly, and ſince the troubles, in the execution of Decrees and Judgements given for the re-eſtabliſhment of the Catholick Religion in divers places of this Kingdom. 85. And

85. And as to what hath been done, or taken during the Troubles out of the way of Hoſtility, or by Hoſtility againſt the Publick or particular rules of the Heads of Communalties of the Provinces which they commanded, there ſhall be no proſecution by the way of Juſtice.

86. Foraſmuch that whereas that which hath been done againſt the rules of one party or the other is indifferently excepted and reſerved from the general abolition contained in our preſent Edict, and is liable to be inquired after or proſecuted, yet nevertheleſs no Soldier ſhall be troubled, whence may ariſe the renewing of troubles; and for this cauſe, We Will and Ordain, that execrable caſes ſhall only be excepted out of the ſaid abolition: as raviſhing and forcing of Women and Maids, Burnings, Murders, Robberies, Treachery, and lying in wait or ambuſh, out of the way of hoſtility, and for private revenge, againſt the duty of War, breaking of Paſs-ports and Safeguards, with murders and Pillages without command from thoſe of the Religion, or thoſe that have followed the party of their Generals who have had authority over them, founded upon particular occaſions which have moved them to ordain and command it.

87. We Ordain alſo, that puniſhment be inflicted for Crimes and offences committed betwixt perſons of the ſame party, if Acts not commanded by the hands of one Party or the other by neceſſity of Law and Order of War. And as for the Leavying and exacting of Money, bearing of Arms, and other exploits of War done by private authority and without allowance, the parties guilty thereof ſhall be proſecuted by way of Juſtice.

88. The Cites diſmantled during the troubles, may with our permiſſion be re-edified and repaired by the Inhabitants at their Coſts and Charges, and the proviſions granted heretofore upon that account ſhall hold and have place.

89. We Ordain, and our Will and Pleaſure is, that all Lords, Knights, Gentlemen, and others of what quality and condition ſoever of the Reformed Religion, and others who have followed their Party, ſhall enter and be effectually conſerved in the enjoyment of all and each of their Goods, Rights, Titles, and Actions, notwithſtanding the Judgements following thereupon during the ſaid troubles, and by reaſon of the ſame; which Decrees, Seizures, Judgements, and all that ſhall follow thereupon, we have to this end declared, and we do declare them null and of no effect and value.

90. The acquiſitions that thoſe of the Reformed Religion, and others which have followed their Party, have made by the authority of the deceaſed Kings our predeceſſors or others, for the immovables belonging to the Church, ſhall not have any place or effect; but we ordain and our pleaſure is, that the Eccleſiaſticks enter immediately, and without delay be conſerved in the poſſeſſion and enjoyment really and actually of the ſaid goods ſo alienated, without being obliged to pay the purchaſe-money which to this effect we have cancelled and revoked as null, without remedy for the Purchaſers to have againſt the Generals, &c. by the authority of which the ſaid goods have been ſold. Yet nevertheleſs for the re-imburſement of the Money by them truly and without fraud diſburſed, our Letters Patents of permiſſion ſhall be diſpatched to thoſe of the Religion, to interpoſe and equalize bare ſums of the ſaid purchaſes coſt, the Purchaſers not being allowed to bring any action for their Damages and intereſt for want of enjoyment; but ſhall content themſelves with the re-imburſement of the Money by them furniſhed for the price of the acquiſitions, accounting for the price of the fruits received, in caſe that the ſaid Sale ſhould be found to be made at an under rate.

91. To the end that as well our Juſtices and Officers as our other Subjects be clearly and with all certainty advertiſed of our Will and Intentions, and for taking away all ambiguity and doubt which may ariſe from the variety of former Edicts, Articles, ſecret Letters Patents, Declarations, Modifications, Reſtrictions, Interpretations, Decrees and Regiſters, as alſo all ſecrets as well as other deliberations heretofore by us or the Kings our predeceſſors, made in our Courts of Parliaments or otherwayes, concerning the ſaid Reformed Religion, and the troubles hapning in our ſaid Kingdom, we have declared and do hereby declare them to be of no value and effect: and as to the derogatory part therein contained, we have by this our Edict abrogated, and we do abrogate, and from henceforward we cancell, revoke, and anull them. Declaring expreſly that our Will and Pleaſure is, that this our Edict be firmly and inviolably kept and obſerved as well by our Juſtices and Officers, as other Subjects, without heſitation, or having any regard at all to that which may be contrary or derogatory to the ſame.

92. And for the greater aſſurance of the keeping and obſerving what we herein deſire, we Will and Ordain, and it is our pleaſure, that all the Governors and Leivetenants General of our Provinces, Bayliffs, Chief-Juſtices and other ordinary Judges of the Cities of our ſaid Kingdom immediately after the receit of this ſame Edict, and do bind themſelves by Oath to keep and cauſe to be kept and obſerved each in their diſtrict as

ſhall alſo the Mayors, Sheriffs, principal Magiſtrates, Conſuls, and Jurates of Cities either annual or perpetual. Enjoyning likewiſe our Bayliffs, chief Juſtices, or their Livetenants, and other Judges to make the principal Inhabitants of the ſaid Cities, as well of the one Religion as the other, to ſwear to the keeping and obſerving of this preſent Edict immediately after the publication thereof: And taking all thoſe of the ſaid Cities under our Protection, command that one and the other reſpectively ſhall either anſwer for the oppoſition that ſhall be made to this our ſaid Edict within the ſaid Cities by the Inhabitants thereof, or elſe to preſent and deliver over to Juſtice the ſaid oppoſers.

We Will and Command our well beloved the people holding our Courts of Parliaments, Chambers of Accounts, and Courts of Aids, that immediately after the receipt of this preſent Edict they cauſe all things to ceaſe, and upon penalty of Nullity of the Acts which they ſhall otherwiſe do, to take the like Oath as above, and to publiſh and Regiſter our ſaid Edict in our ſaid Courts according to the form and tenure of the ſame, purely and ſimply, without uſing any Modifications, Reſtrictions, Declarations, or ſecret Regiſters, or expecting any other Order or Command from us: and we do require our Procurators-general to purſue immediately and without delay the ſaid publication hereof.

We give in command to the People of our ſaid Courts of Parliaments, Chambers of our Courts, and Courts of our Aids, Bayliffs, Chief-Juſtices, Provoſts and other our Juſtices and Officers to whom it appertains, and to their Leivetenants, that they cauſe to be read, publiſhed, and Regiſtred this our preſent Edict and Ordinance in their Courts and Juriſdictions, and the ſame keep punctually, and the contents of the ſame to cauſe to be injoyned and uſed fully and peaceably to all thoſe to whom it ſhall belong, ceaſing and making to ceaſe all troubles and obſtructions to the contrary, for ſuch is our pleaſure: and in witneſs hereof we have ſigned theſe preſents with our own hand; and to the end to make it a thing firm and ſtable for ever, we have cauſed to put and indorſe our Seal to the ſame. Given at *Nantes* in the Month of *April* in the year of Grace 1598. and of our Reign the ninth ſigned

HENRY.

And underneath, the King being in Council,

FORGET.

And on the other ſide, VISA.

This Viſa *ſignifies the Lord Chancellors peruſal.*

Sealed with the Great Seal of Green-wax upon a red and green ſtring of Silk.

Read, Publiſhed, and Regiſtred, the Kings Procurator or Attorney-General Hearing and Conſenting to it in the Parliament of Paris, *the 25th. of* February, 1599.
Signed, VOYSIN.

Read, Publiſhed, and in-Regiſtred the Chamber of Accompts, the Kings Procurator-General Hearing and Conſenting, the laſt day of May, 1599.
Signed De la FONTAINE.

Read, Publiſhed, and Regiſtred, the Kings Procurator-General hearing and conſenting, at Paris *in the Court of Aids the 30th. of* April, 1599.
Signed BERNARD.

Obſervations